

Whereas, the great object of the temperance reformation was the removal of drunkenness, and especially the preservation of the sober; and whereas the pledge of abstinence from distilled liquor merely, is found to be insufficient fully to accomplish that object, and is fraught with peculiar danger to the drunkard; therefore,

Resolved, That it is in the view of this society very desirable that the pledge of all temperance societies should comprehend abstinence from the use, as a beverage, of all intoxicating drinks.

A motion was made to recommit the whole to the committee, with Mr. Smith's substitute. Messrs. Nott & Welsh requested permission to withdraw the resolution, as they were satisfied it would not attain the object proposed, of producing peace and union. Objection was made against their being withdrawn at a moment of some excitement, and finally they were laid on the table till morning.

MISSIONARY.

From the Missionary Magazine, of March, 1836.

MISSIONS, STATIONS, &c.

SUMMARY.

There are under the direction of the Board, Missions 22, stations 30, preachers 28, printers 5, of whom 2 are also preachers, teachers and assistants 4, female missionaries and assistants 35, native preachers 15, native teachers and assistants 22—total 109. On their way to missions, preachers 9, of whom 1 is a printer, female missionaries 9—total 18. Whole number of missionaries and assistants 127, churches 21, members 1406, schools 20, scholars 409. In consequence, however, of partial returns from some of the stations, the table exhibits an incomplete view of the number of schools and scholars. The whole number of scholars is estimated at nearly 1000.

Missionaries and Assistant Missionaries, employed by the American Baptist Board of Foreign Missions, prior to Jan. 1, 1836.

Whole number of missionaries and assistants, 205. Died, missionaries 22, assistants 2—24. Left, missionaries 23, assistants 31—54. Present number of missionaries and assistants 127.

As a fitting supplement to the preceding tables, we subjoin the following extracts from the 26th annual report of the American Board of Commissioners for Foreign Missions.—[Ed. Magazine.]

CLAIMS OF SIX HUNDRED MILLIONS.

It is now about twenty years since the American churches heard of the *Claims of Six Hundred Millions* of heathens and Mohammedans, and since that time this Board has sent forth in answer to these claims more than two hundred missionaries and assistant missionaries.

The reports of these Missionaries have told of the Bible translated and printed and distributed in many languages; of religious tracts, school-books, &c., scattered abroad through many districts and tribes; of thousands of pupils collected and taught in Christian schools; of the gospel proclaimed in the chapel, by the way side and on itineraries through extensive territories; of churches established and numerous converts gathered into them. "They have told too that many of the heathen were ashamed of their superstition and credulity; that idolatry was on the wane; and that light was spreading around from every station. If these statements are true, and their truth cannot be doubted, how is it, it may be asked, that we hear of the *'Claims of Six Hundred Millions'* still? After all this has been accomplished, does the work yet to be accomplished remain the same?

But do those to whom it seems as if great progress has been made towards converting the world, reflect on the vastness of the work! Think for one moment of the great geographical surface to which Christian labor must be applied. To say nothing of Europe, half of which is as destitute of a religion adapted to sanctify and save, as Hindostan or China, there is the entire continent of Asia, the entire continent of Africa, three-fourths of the continent of America, and every island of the Pacific and Indian oceans. What self-multiplying or expanding power has the instrumentality employed possessed, to bear efficiently on any considerable portion of this almost immeasurable surface? Think again of the myriads of human beings spread out, densely or sparsely, over these regions, the mind of every one of whom must be approached and affected by the truth. Count up the five hundred millions of Asia, the fifty millions of Africa, the thirty millions of America, and the unknown millions on the islands, and say to how many of them the gospel has come with demonstration and power.

It is said that the nations of protestant Christendom have now, in various parts of the heathen world, about seven hundred preachers of the gospel. This is a less number than is deemed necessary for the two million inhabitants of Christian New-England; and what can they be supposed to have done to diminish the number of the unevangelized, spread over three quarters of the earth's surface, and embracing two-thirds of its population? They are in fact enough only to be torch-bearers, to show how dark and extended are the regions of night. Every missionary who goes abroad, by the light which he sheds on the field of his labor, makes the call for coadjutors in the work more loud and urgent than that which drew him forth. By all the missionaries now laboring abroad, a tolerably correct knowledge of the doctrines and precepts of the Scriptures may have been communicated to ten millions of heathens. How little does this detract from the six hundred millions who were heathens twenty years ago!

We tell of the hundred thousand converts from heathenism, now members of Christian churches; but this number is less than the number of church members in the single state of New-York. We tell also of the four hundred thousand pupils enrolled in Christian schools established by missionaries; but this is less than are enrolled in the free schools of the same state.

We tell of the great number of books which have been printed and distributed in heathen nations; but if a copy of each book of an enlightening and truly Christian tendency, which has been published in any heathen language during the last thirty years, could be obtained, and all were collected into a library, it would be found to be less in the amount of reading matter furnished, and far less in variety, than is found on the shelves of almost every intelligent man in our country. There are single cities in our own land where ten-fold more printing is executed every year than can be executed at all the printing establishments in the employ of all existing missionary societies, in all parts of the heathen world.

The disciples of Christ then, it must be admitted, have only begun the work of converting the world to God. They entered on the duty late; they have prosecuted it tardily; and their advance in it is small. Compared, however, with the inherent difficulty of the work, with the obstacles to be removed out of the way, and with the limited means employed, the beginning has been most auspicious, and the progress such as could not have been anticipated, except by faith in the promised aid and co-operation of Him who assigned the task. Still it is only a beginning; and after the American churches have been sending missionaries to the heathen twenty-five years, and the churches of Great Britain forty years, there is no kingdom, or even district of the heathen world, if perhaps a few small islands of the Pacific Ocean, and the remnants of a few tribes of the North American aborigines, less than one million in all, be excepted, where Christianity has the ascendancy, or where even a knowledge of its doctrines and duties has reached any considerable portion of the population.

But what is the church actually doing, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause, is authorized by the Lord Jesus to enjoin it upon the church to bring forth the young men as workmen in this vineyard, and to enjoin it upon the young men to come forth and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment and look over the church catalogue, and select the specific number from those young members who possess the fundamental gifts and graces?

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents, or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility, and themselves perform an important duty; the whole must be taken up more in detail, and the appeal must be carried to the consciences of individual young men, and they be made to feel that the questions, in what manner and to what extent they will obey the last command of Christ, are questions which they must personally, and in the fear of God, decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it. Teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to turn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home, are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and woe.

FRANCE.

Extract of a letter from D. Newton Sheldon, dated Paris, Dec. 10th, 1835.

Perhaps you will have been expecting a communication from your missionaries lately sent to this country, before this letter can reach you; but as we had no intelligence to transmit to the Board beyond the information of our safe arrival, we have ventured to delay writing till now. We landed at Havre on Friday morning, the 20th of Nov., after a tolerably pleasant voyage of twenty-five days.

It was a matter of regret to us, that there could be, on the part of the passengers and others in the ship, no common recognition of dependence on the Almighty, expressed in the solemn form of worship not even on the Sabbath; but the captain, while he assured us that a religious service would be pleasing to himself, deemed it unadvisable to have any, on the ground that a majority of his passengers were, nominally at least, Catholics. It is but justice to Captain Stoddard, to state, that he gave us, in his whole deportment and conversation, every reason to credit the sincerity of this assurance. He is a friend to the cause of temperance,

and does not allow his sailors to drink any ardent spirits. He was uniformly kind and gentlemanly towards us, as he was to all on board the ship.

As we were unprovided with passports from our government, we were unavoidably kept at Havre, during Friday, and so much of Saturday, as to hinder us from taking the *Diligence* for Paris, before Monday. Without a passport, no foreigner coming into a French port can go a single league into the country.

We all reached Paris on Tuesday morning the 25th of Nov. Since that time, we have been mostly occupied in getting lodgings, and making arrangements for the winter. We are now pretty much settled. We have been greatly aided in all matters by the advice of Mr. Willmarth, by whom we were received with a cordiality truly Christian. We feel that we have great cause for thankfulness to our merciful Heavenly Father, who has preserved our lives and brought us in safety to this scene of our anticipated labors. Our prayer is, that he may open to us a wide door of usefulness, and give us a heart to enter in and labor zealously for him.

BURMAN TRANSLATION OF THE BIBLE.

In the Christian Review, we find an able article upon the Burman Translation; and intend to lay before our readers so much of the article, as relates to the subject lately decided by the Board of Managers of the American Bible Society.—*Christian Watchman.*

We now approach a very important part of the subject. Taking it for granted, that the translation and printing of the Word of God into the hundreds if not thousands of dialects, which are not yet made the vehicles of divine truth, must be performed mainly by missionaries from Christian countries, two questions arise: 1. On what principles of interpretation shall these translations be made? 2. How far can different denominations of Christians unite in spreading the Bible over heathen lands? To these questions, we propose to give a reply.

1. On what principles shall the translations be made?

It might seem, that a very easy answer could be given to this question. He who undertakes to write the Word of God in a new tongue, assumes the responsibility of conveying the exact meaning of the original text into the new language, so far as this can be done. The meaning of the Bible is the Bible. If the meaning is conveyed, the Bible is translated; and that would be a perfect translation, which should enable the Burman for example, to receive exactly the same ideas from his version, as the Jew received from the Hebrew text of the Old Testament, or as the man to whom the Greek of the New Testament was vernacular, obtained from this volume. The translator must bring all his knowledge of languages, all his critical skill, and a heart constantly disposed to seek wisdom from above, to the task of exactly conveying the mind of the Holy Spirit to the people in whose language he is writing. To alter a fact or doctrine, by wilful mistranslation, would involve him in the awful guilt of perverting God's Word, and jeopardizing the souls of all who should read that version. To leave a text obscure, which might be made plain, would be treachery. It would, in fact, be a failure to translate the Bible, just so far as the obscurity reached. If the meaning of a passage is not conveyed, it might as well be wholly omitted, or left in the original text. Just so much of the Word of God is lost to the reader of this version. A portion of the light from Heaven is concealed from his view. He is deprived of his share of the common inheritance. If a single word is left untranslated, which could, by a corresponding word, or by a circumlocution, be made intelligible, then a part of the Word of God is hidden and lost. A minister, who, in preaching, voluntarily conceals a part of the truth, is a traitor to God, and a cruel deceiver of men. How much greater is the guilt of altering or hiding a part of the word of God, in a translation, which may be read by millions, from generation to generation? It was not without necessity, or fearful significance, that these awful words were introduced at the close of the sacred volume, whether they be understood as referring to the whole revelation, or to the single book of the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

The translator must, in fine, place himself as nearly as possible in the attitude of the original writers, as a mere amanuensis of the Holy Spirit, hearkening, with solemn reverence, to hear what God the Lord will speak, and expressing it, according to his best ability, in the language which he uses. If, through ignorance, he fails to communicate the mind of God, alas for the people who are left to such a blind and presumptuous guide. If, through negligence, or prejudice, or sectarian feelings, he alters, or conceals the truth, woe to his own soul. A higher crime, a more dreadful wrong, can scarcely be perpetrated by man.

What, then, is the duty of a translator, belonging to any denomination, who is about to translate a passage, concerning which, Christians differ in opinion? Most correctly, he ought, in the fear of God, to follow the best lights which he can procure. If he can form a judgment, satisfactory to his own mind, he ought to proceed, and give that meaning, which he conscientiously believes to be the true one. If, after all, he should hesitate between

two or more renderings, he must give that which seems to him to be the most correct; and note, in the margin, as our own translators have done, the other version or versions.

Having thus, as we believe, established the principle, that a translator is bound, as an honest man, to convey the exact sense of the original text, so far as he can ascertain it, we proceed to consider the question, in its practical application to the Burman scriptures. The words relating to baptism are here translated to immerse.—Waving the question, at present, as to the accuracy of this version, it is sufficient to say, that the Baptist translator feels assured that this is the only correct translation. With this belief, he must so translate the words. He cannot, of course, render them to sprinkle, or pour, because he believes, that either of these acts would be a perversion of the ordinance. He cannot retain the Greek words, as the Vulgate, the English, and many other versions, have done, by merely writing them in Roman letters, with slight changes of termination. The Greek word *baptizo*, has no meaning in the Burman language. The insertion of the word in Burman letters would not be a translation of the sacred text. It would, in fact, be leaving every passage in which the word should occur untranslated; and every such passage might, with equal propriety, be entirely omitted, or inserted in the original Greek. How, then, could Mr. Judson have satisfied his conscience, if he had left the words relating to baptism untranslated? He had undertaken to convey the meaning of the word of God into the Burman language, and he could not, without betraying his trust, neglect to express in that language every idea contained in the original text, which the Burman tongue is capable of expressing. He entertains no doubt concerning the meaning of the original words which relate to baptism. Why, then, omit to translate them? Why make a Greek-Burman word, a mere barbarism, unintelligible to the Burman reader? Is the fact, that some persons think that the word may mean something else, a sufficient reason? In like manner, there is a difference of opinion respecting the meaning of the word *repent*. The Catholic translates it, *do penance*. Others might render it, *reform your life*. Why not, then, leave the Greek word *metanoieo* in the obscurity of the Greek, and translate the various passages where it occurs, in some such way as this: "*Metanoieo* ye, for the kingdom of Heaven is at hand."

Let us suppose, that Mr. Judson had inserted the word baptize in Burman letters, and that an inquirer should come to him for information, with a copy of the New Testament in his hand: Inquirer.—Teacher, will you please to inform me, what this strange word, *baptize*, means? Mr. J.—It means, to immerse in water a believer in the Lord Jesus Christ. Inquirer.—Is there no Burman word which will express the meaning, or is the word too sacred to be translated? Mr. J.—Your word immerse is exactly equivalent; but some Christians think, that sprinkling or pouring water is equally valid, and therefore I have left the word untranslated. Inquirer.—Do you, teacher, think that anything but immersion is baptism? Mr. J.—Oh! no. I believe every other practice is a perversion of the ordinance. Inquirer.—How, then, shall my countrymen know what this word means?—And have you not exposed them to the danger of perverting the ordinance, by neglecting to inform them, in the translation, what the word signifies? Mr. Judson would, probably, in such a case, find it difficult to answer this question, in a manner which would satisfy his own conscience.

It seems too plain for further argument, that a translator cannot, without guilt, omit to convey the precise meaning of the original text, so far as may be practicable, without disguise, without the slightest addition, diminution or gloss. Some proper names he must, of course, if it can be done, transfer; and some single terms, he must express by circumlocution; but, so far as the nature of the language will admit, the translation must be an exact representation of the original text. If one word may be left in the obscurity of the original, another may, and still another; and the principle, if carried to its full extent, would sanction the policy of the Catholic church, in keeping the Holy Scriptures sealed in dead language.

CONGRESSIONAL.

IN SENATE, FRIDAY, Feb. 26.

The following message was received from the President of the United States: WASHINGTON, FEB. 25, 1836.

I transmit to the Senate a Report from the Secretary of State, complying, as far as practicable, with their resolution of the 16th instant.

ANDREW JACKSON.

DEPARTMENT OF STATE, Feb. 24, 1836.

To the President of the U. States: The Secretary of State, to whom was referred the resolution of the Senate, requesting the President to "cause to be communicated to the Senate, so far as there may be information in the Department of State, the number and amount of claims for spoliation presented to the Commissioners under the French treaty of eighteen hundred and thirty-one, which were rejected, and the reasons for said rejection," has the honor to report:

That it appears, from the Register of the Commissioners, that the number of claims presented amounted to 3,148 Of which allowances have been made, in whole or in part, on 361 Leaving the number upon which no allowances have been made, 2,187

The books of the Commissioners do not, generally, give any information respecting the amount claimed in the rejected cases; nor do they, in any instance, furnish the reasons for rejection. In many of the cases in which allowances were made, these allowances were partial only, portions of the claim having been rejected. It appears, therefore, that the records of the Commissioners do not furnish the means of complying with the resolution of the Senate.

An estimate of the amount of the rejected claims, and a conjectural statement of the reasons for the rejection, approximating to the truth, might probably be made upon a careful examination and comparison of all the papers on file in the Department relative to the claims presented to the Commissioners. But such an estimate and statement are not believed to be within the terms of the resolution, and would not repay the time and labor which, from the great number of the papers, would necessarily be employed in preparing them.

All which is respectfully submitted.

JOHN FORSYTH.

The message was ordered to be printed. Mr. LINS offered the following resolutions, which were agreed to:

Resolved, That the Committee on Indian Affairs be instructed to inquire into the expediency of making an appropriation for extinguishing the Indian titles to lands in the vicinity of Green Bay, to those north of the Wisconsin, and the reservation on the Iowa river, in the county of Des Moines, all in the Territory of Michigan; and also that the Secretary of War be instructed to furnish to Congress any information in the War Department touching these subjects.

Resolved, That the Secretary of War be instructed to report to the Senate any information in the War Department, showing the number of the Winnebago Indians now living on lands ceded to the U. States, in that part of the Territory of Michigan between Lake Michigan and the Mississippi river, the expediency of their removal to the country provided for them west of that river, the best mode of effecting it, and the probable cost.

Mr. EWING offered the following resolution, which lies one day for consideration:

Resolved, That the Committee on Commerce be instructed to inquire into the expediency of establishing ports of entry at the towns of Chicago and Alton, in the State of Illinois.

IN SENATE, MONDAY, FEB. 29.

RESIGNATION OF MR TYLER.

The following letter was received, and laid before the Senate by the CHAIR:

WASHINGTON, FEB. 29, 1836.

SIR: I beg leave through you to inform the Senate that I have on this day resigned into the hands of the General Assembly of Virginia, for reasons fully made known to me, my seat in the Senate of the United States, as a Senator from that State. This announcement is now made so as to enable the Senate, at its earliest pleasure, to fill such vacancies in the several committees as may be created by my resignation.

In taking leave of the body over which you preside, I should be faithless to the feelings of my heart, if I did not frankly confess that I do so with no ordinary emotions. I look to the body itself, as the representative of those federative principles of our system, to preserve which unimpaired has been the unceasing object of my public life. I separate from many with whom I have been associated for years, and part with friends whose recollection I shall cherish to the close of my life. These are sacrifices which it gives me pain to make. Be pleased to assure the Senate that I carry with me into retirement sentiments of respect towards its members; and that, in bidding them adieu, I extend to each and all my best wishes for their health, happiness, and long life.

I have the honor to be, sir, your most obedient servant,

JOHN TYLER.

ABOLITION OF SLAVERY. The Senate proceeded to consider the petition of the Friends assembled at Philadelphia, praying for the abolition of slavery in the District of Columbia.

Mr. Black, who was entitled to the floor, being unprepared to speak on the subject to-day, it was suggested by Mr. Webster that the subject should lie over until tomorrow; but the sense of the Senate being in favor of proceeding with the discussion, Mr. Wall then addressed the Senate at length on the merits of the pending question.

Mr. Black followed, and spoke at length in deprecation of the efforts of abolitionists, and in illustration of the dangers into which their efforts are precipitating the country. He said he should vote for the rejection of the petition, as the strongest course.

Mr. King, of Georgia, delivered his sentiments against the motion that the petition be not received.

Mr. Porter then spoke at length in reply to Mr. King.

Mr. Leigh, by general consent, laid on the table some resolutions of the General Assembly of Virginia, on the subject of slavery; and

The Senate adjourned.

RIOTS IN NEW YORK. There was a grand strike of the riggers and ship laborers on Monday of last week in New York. The riggers want \$1 75, and the ship laborers \$1 50 per day. Another occurred on Tuesday among the laborers, principally Irishmen, on the ruins of the late fire. They accumulated to the number of 500, and demanded a rise of 25 per cent on their wages, making 10 shillings per day. They were mostly dispersed by the police, two of the ringleaders were apprehended, and some have returned to their work.

VERMONT BAPTIST STATE CONVENTION.

It appears from the Minutes that the present number of churches in the State is 133—ministers 91—communicants, 10,447—baptized during the year, 84—Since the last year's report, there has been paid out of the treasury, \$1308.92—\$200 for the Burman Mission—most of the remainder has been applied to the relief of destitute churches, and employing home missionaries. There remains in treasury, \$943.49. The following are among the resolutions passed:

Resolved, That the next annual meeting of this Convention be held with the Baptist Church in Windsor.

Appointed E. Hutchinson, C. W. Hodges, and J. M. Graves a Standing Committee of Arrangements.

Voted, That the Pastoral Letter to the Churches for the next year, be written by C. W. Hodges.

On motion of J. D. Farnsworth, **Resolved**, That we recommend to the Churches, to observe the first Monday in January next, as a day of fasting and prayer for a revival of religion.

On motion of E. Hutchinson,

Resolved, That we recommend to the Churches in this State, to observe the Annual Concert of Prayer on the last Thursday in February, for the College and other Literary Institutions of our land.

On motion of A. Sabin, the following preamble and resolutions were adopted: Whereas, the Vermont Telegraph is the only religious periodical of our denomination in the State,

Resolved, That we recommend it to the patronage of the Churches.

On motion,

Resolved, That we recommend to the Associations and Churches in this State and vicinity, to co-operate with E. Good enough in his efforts to promote the objects of the Baptist General Tract Society.

The following preamble and resolutions, offered by R. Fletcher, were unanimously adopted:

Whereas, it is the duty of every professing Christian to labor vigorously to remove the vices and prevent the mischief of his fellow-men,

Resolved, That we will never relax our efforts to advance the Temperance cause, until its final object shall be achieved, and the world freed from the baneful effects of intemperance.

On motion of J. C. Grant,

Resolved, That we duly appreciate the kindness of the publisher of the Vermont Telegraph in gratuitously inserting the various notices of our denomination in the State, and that we recommend to the Associations and other bodies to patronize the office with the printing of the Minutes, Reports, &c., provided it can be done as well and on as reasonable terms as elsewhere.

Appointed J. M. Graves to preach the next Anniversary Sermon, and I. Person his alternate.

Voted, That if any member of this Convention, or any of our pastors be present at the anniversary of any sister Convention, and have a copy of our Minutes containing his name, he be considered our delegate to said Convention.

Resolved, That the Constitution be so altered that the annual meeting of this Convention shall be held on the third Wednesday in October.

Voted, That the Clerks superintend the printing and distribution of fifteen hundred copies of the Minutes and Reports of this Convention.

Resolved, That the Vermont Branch of the N. B. E. Society, and the Vermont Sabbath School Union, be permitted to publish their Minutes in connexion with the Minutes of this Convention.

On motion of J. D. Farnsworth,

Resolved, That the thanks of this Convention be presented to the committee appointed by the Church and Society in Jericho, and to the people in this village, for their liberality, kindness, and obliging attention to the members of this Convention.

Adjourned sine die. Prayer by B. Willard.

J. IDE, Moderator.
C. W. HODGES, } Secretaries
E. HUTCHINSON, }

STATE OF RELIGION IN THE CHURCHES.

Your Committee on the State of Religion, regret that it is not in their power to give an accurate account of the state of all the Churches within the bounds of the Convention. Having received minutes of but a part of the Associations, we can give but a very partial account; and that is liable to be incorrect.

The Windham County Association is composed of twelve small churches within the limits of the county. Most of the churches are doing well their part in sustaining the cause of truth at home and abroad. They seem indeed to possess a good spirit. There have, we believe, been no special revivals during the past year. The last session of this body was very interesting. Brother Phineas Howe has returned from Massachusetts, and resumed the pastoral care of the Church in Marlborough and Newfane, to the small joy of the Church.

The Woodstock Association continues in a flourishing state. It is composed of 25 churches, and 2817 communicants—316 have been added by baptism during the last year, and three new churches. The net gain has been 256. The Church in Ludlow has divided on the temperance question, seventy-five members having taken dismission from the old